

The Worth of a Penny,

^{O R,}
A Caution to keep Money.

With the Causes of the Scarcity and misery
of the want thereof, in these hard
and Merciless Times:

As also how to save it, in our Diet, Ap-
parel, Recreations, &c.

And also what honest Courses men in
want may take to live.

By **HENRY PEAUCHAM** Mr. in Arts, some-
time of Trinity College, Cambridge.

Now newly Reprinted according to Order, and
made more publick than heretofore, with several Additions
of Notes in the Margin; and the Greek and Latin
Sentences Englished. Now last of all, are added to the
grave Sentences, with many learned Observations
in a different Letter from the former: With a
Catalogue of the Bills of Mortality, from
1642. to 1669. Printed this 12th of
January, 1669.

LONDON,

Printed by *S. Griffin*, for *William Lee*, formerly living at the Turks
head in *Fleet-Street*: and now dwelling next to the Kings-head
Tavern in *Chancery-Lane*, near *Fleet-Street*, 1669.

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To

To the every way deserving and worthy Gentleman, Mr.
Richard Gipps, eldest Son unto Mr. *Richard Gipps*, one of
the Judges of the Court of *Guild-Hall*, in the City of
LONDON.

Sir,

When I had finished this Discourse of The Worth of a
Peny, or, A Caution to keep Money; and bethink-
ing my self unto whom I should offer the Dedication, none came
more opportunely into my thought than your self; for I imagi-
ned, if I should Dedicate the same to any penurious or misera-
ble-minded man, it would make him worse, and be more un-
charitable and illiberal; if unto a bountiful and free-minded
Patron, I should teach him to hold his band, and, against his
nature, make him a Miser. I, to avoid either, made choice
of your self, who, being yet unmarried, walk alone by your self,
having neither occasion of the one, nor the other; Beside, you
have travelled France and Italy, and, I hope, have learned
Thrift in those places, and understand what a Vertue Parsimo-
ny is; for want whereof, how many young Heirs in England,
have gallop'd through their Estates before they have been
thirty? Lastly, my obligation is so much to your learned and
good Father, and for goodness your incomparable Mother, that
I should ever have thought the worse of my self, if I had not
(Cum tota mea supellex sit chartacea, as Erasmus saith)
expressed my duty and hearty love unto you, one way or other,

Whose in all service

I am truly

Hen. Peacham.

An Advertisement to the Reader.

MR. Peacham many years since having finished this little Book of The Worth of a Penny, did read it unto me; and some eminent friends of his being then present, we were much pleased with his Conceits. The chief intent of printing it, was, to present them to his friends. But some years after, Mr. Peacham dying, and the Book being so scarce, that most of the considerable Book-sellers in London had never heard of it, many Gentlemen of great worth, were very importunate with me to Print the Book anew: but after much search and inquiry, I found the Book without any Printers name, and without any true date; and having procured it to be licensed and entered, and corrected all the mistakes in it, I have in an orderly way, re-printed a small number of them, word for word, as it was in the Original; Only a friend of his that knew him well in the Low-Countries, and when he was Tutor to the Earl of Arundel's Children, hath added some few Notes in the Margin, and translated some Greek and Latine Sentences, which were omitted in the first Impression. To speak much of the Worth of the Author is needless, who by his own Works hath left unto the World a worthy memorial of himself. His Book called, The Compleat Gentleman, being in the year, 1661. re-printed the third time, and divers other Books of his. And, Reader, know that there is no selfishness in this life, nor comfort at our death, without a good Conscience, in a healthful Body, and a Competent Estate: and most remarkable is the saying of that eminent wise man, Industry is Fortune's right hand, and Frugality her left. Read this Book over, and if thou hast a penny, it will teach thee how to keep it: if thou hast not a penny, it will teach thee how to get one. And so farewell.

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Some Books Printed for, and to be sold by William Lee.

PLutarch's Lives, with the new Lives added, 1657.
Mr. Leigh's Body of Divinity.
His Annotations on the New Testament.
Lane's Reports.
Winche's Reports.
Lord Coke's 11. Parts, English.
Bulstrode's Reports, three Parts.

Traffmans Alridgment of Lord Cooke's Reports (with a Table of the chief things in the Reports) not publish'd till 1665.
Special and selected Law-Cases.
West Precedents, 1st. part.
Shepheard's Touchstone of common Assurances.
Britton.

The VVorth of a Penny:

O R, A

Caution to keep Money.

THe Ambassador of *Mally Hamet Sheck* King of *Morocco*, when he was in *England*, not many years since, said, on a time, sitting at Dinner at his House in *Wood-street*. He thought verily that *Algiers* was four times as rich as *London*: An *English* Merchant replied, that he thought not so, but that *London* was far richer than that; and for plenty, *London* might compare with *Jerusalem* in the peaceful dayes of *Solomon*. For my part, I believed neither, especially the Merchant; for, in the time of *Solomon*, Silver was as plentiful in *Jerusalem*, as Stones in the Street; but with us, Stones are in a far more abundance; when in every Street in *London* you may walk over five thousand Load ere you will find a single penny. Again, the general complaint and murmur throughout the Kingdom, of the scarcity and want of money, argues, that we fall far short of that plenty, which the Merchant imagined.

And, one time, I began to bethink my self, and to look into the causes of our want, and this general scarcity; and I found them manifold. First, some men, who by their wits or industry (or both), have scrued and wound themselves into vaste Estates, and gathered thousands, like the Griffons of *Babrias* when they have met with a gold Mine, so brood over, and watch it day and night, that it is impossible for Charity to be regarded. Virgins rewarded, or Necessity relieved; and this we know to have been the ruine, not only of such private persons themselves, but of whole Estates and Kingdoms. That I may instance one for many: *Constantinople* was taken by the Turk, when the Citizens abounding with Wealth and Money, would not part with a penny in the common necessity; no, not for

B

the

the repair of their battered Walls, or the levying of Souldiers to defend them.

Another sort dote upon the stamp of their money, and the bright lustre of their Gold, and rather than they will suffer it to see the light, will hide it in Hills, old Walls, Thatch, or Tiles of their Houses, Tree-roots, and such places; as, not many years since, at Wainfleet in Lincolnshire, there was found in digging of a Backside to sow Hemp in, an old rusty Helmet of Iron, rammed in full of pieces of Gold, with the Picture and Arms of King Henry the first (a); and Money thus hid, the Owner seldom or never meets withal again, being many times prevented by sudden death, lost by casualty, or their forgetfulness.

Monsieur Gamlers a great man of France (though none of the wisest) in the times of the Civil Wars, buried some two thousand Crowns a mile or two from his House in an open Fallow Field; and that he might know the place again, took his mark from the spire of a steeple that was right against the place: the Wars being ended he came with a friend of his, as near the place as he could guess, to look for his money, which he not finding, and wondering what the reason should be, after (in the circumference) he had gone about the steeple (being right against it, which way soever he went) quoth he, to his friend, is there no cheating Knave (think you) in the steeple, that turns it about, intending to cheat me of my money, imagining that it went round, and himself stood still (b), as Copernicus did of the Globe of the Earth.

Indeed, much Money and Treasure, in former times, as in the invasions of the Saxons, Danes, and Normans here with us, and of others in other places, hath been this way bestowed (c), and for this reason in such troublesome times become scarce for whole ages after: but this is no cause of want of money in our times, wherein it is true we have little money to hide, yet there are not wanting among us, those Money-hiding Daws; who repine and envy, that either King, or Countrey should be one penny better (yes even in the greatest extremity)

a Helms eaten through with their own rusts, have been found filled with money of ancient inscription.

b About thirty and five years since, not far from Dunstable many pieces of Silver were taken up, which the Plow had thrown upon the edge of the furrow: King examined, they were found to be Silver, with the Impression of Caesar on them. Mr. John Selden much valued them for their Antiquity, some of them having been stamped (as he said) above nine hundred, and some a thousand years. c It is conceived many great sums of money, are still under ground, which were buried there during the heat of the late unnatural Wars.

for what they have conveyed into their holes. And most true it is, that Money so heaped up in Chests, and odd Corners, is like (as one saith) unto dung, which while it lyeth upon an heap doth no good, but dispersed and cast abroad, maketh fields fruitful. Hence *Aristotle* concludeth, that the Prodigal man is more beneficial to, and deserveth better of his Countrey, than the Covetous Miser: every Trade and Vocation saith the better for him, as the Tailor, Haberdasher, Vintner, Shoemaker, Sempster, Hostler, and the like.

The Covetous person is acquainted with none of these, for instead of Sartin, he suits himself with Sacken: he trembles as he passeth by a Tavern door, to hear a Reckoning of 8. s. sent up into the *Half-moon*, for Wine, Oysters, and Faggots: for his own natural drink (you must know) is between that the Frogs drink, and a kind of pitiful small Beer (a), too bad to be drunk, and somewhat too good to drive a Water-mill: the Haberdasher gets as little by him, as he did by an old acquaintance of mine, by *Linne* in *Norfolke*, who, when he had worn a Hat eight and thirty years, would have petitioned the Parliament against Haberdashers, for abusing the Countrey in making their Ware so slight: for the Shoemaker, he hath as little to do with him, as ever *Tom* Co-rythad: for Sempsters (it is true) that he loves their faces better than their fashion: for Playes, if he read but their Titles upon a Post, he hath enough. Ordinaries he knowes none, save some of three pence in *Black-horse* Alley, and such places. For Tapsters, and Hostlers, they hate him as Hell, as not seeing a Mote in his Cup once in seven years. This miserable Master supped his man and himself at the Inne with a quart of milk.

a Scar Beer brewed with Broom in the Low-Countries at a penny farthing the Gallon, is much liked.

Another cause of scarcity and want of Money, are peaceful times, the Nurfes of Pride and Idleness, wherein people increase, yet hardly get employment: those of the richer and abler sort give themselves to observe and follow every fashion, as what an infinite sum of Money yearly goeth out of this Kingdom into Forreign parts, for the fewel of our fashionable pride? Let me hereto add the multitude of Strangers that daily come over into our warmer Soil, (as the Cranes in Winter betake themselves to *Egypt*), where having enriched themselves through our Folly and Pride, return and purchase great Estates in their own Countreys, exhauing there our Moneys to a higher rate (b) to their excessive gain, and the impoverishing our

a The English Gold being at a

higher value be-
yond the Seas,
than in our own
Nation, is a
great cause of
the transporta-
tion of it.

people of *England*. Let me add hereto, besides the great sums of Money, and many other great and rich gifts, which have been formerly conferred upon Strangers, which how they have deserved, I know not; some, I am sure, like Snakes taken up, and having gotten warmth from the Royal Fire, have been ready to hisse at, and sting (as much as in them lieth), both their finders and their founders.

Again, there is an indisposition of many men to part with money in these fickle times, being desirous, if the worst should happen, to have their friends about them, as *Sir Thomas Moor* said, filling his pockets with gold, when he was carried to the Tower.

There is likewise, almost a sensible decay of Trade and Traffick, which being not so frequent, as heretofore, by reason (as some would have it) the Seas are now more pestered with Pirates, than in times past; the Receipt of Custom, like the stomach, wanting the accustomed nourishment, is constrained to suck it from the neighbour Veins, to the ill disposition, and weakening of the whole Body.

Now much gold
is conveyed thi-
ther in every
Fleet.

They are no few or small sums, which in pieces of Eight are carried over to the *East-Indies*, no doubt to the great profit, and enriching of some in particular, but whether of the whole Kingdom in general, or not, I know not. What hurt our late questioned Patentees (in Latin, *Hirudines*) have done to the common body, in sucking and drawing forth even the very life-blood from it, we know daily, and more we shall know shortly; I wish some of the craftiest, and most dangerous amongst them might be singled out for examples; remembering that of *Tacitus*,

Pena ad paucos, timor ad multos.

The punishment to few, but the terror to many.

All people complain generally (as I have said) of the want of Money, which like an Epidemical disease, hath over-run the whole Land: the City hath little Trading (which is the Mother of Money) for he who buys and sells, feels not what he spends; in Country Farmers complain of their Rents yearly raised, especially by their Catholick Landlords, which in times past have been accounted the best, though now the case is altered, (and easily may the reason be guessed) yet can find no utterance for their Commodities, or must sell them at under rates. Scholars without Money, get neither Patrons nor Preferment.

One very well compared worldly Wealth, or Money, unto a
Foot-

Football: some few nimble-heeled and headed run quite away with it, when the most are only lookers on, and cannot get a kick at it in all their lives.

Go but among the Usurers in their Walks in *Moor-Fields*, and see if you can borrow an hundred pounds of any of them, without a treble security, with the use, one way or other doubled; and as your self, so must your Estate be particularly known. A pleasant Fellow came, not long since, to one of them, and desired him that he would lend him fifty pounds: quoth the Usurer, My Friend, I know you not. For that reason only, I would borrow the money of you, said the other; for if you knew me, I am sure you would not lend me a penny.

Another meets a Creditor of his in *Fleet-street*, who seeing his cold Debtor, Oh Master A. quoth he, you are met in good time, you know there is money between us, and hath been a long time, and now it is become a scarce commodity. It is true, Sir, quoth the other, for, (he looking down upon the Stones that were between) in good faith I see none: and this was all the Cit zen could get at that time, but afterwards he was well satisfied.

Whom would it not vex, to be indebted to many of your Shopkeepers! who, though they have had their Bills truly paid them, for many years together; yet upon the smallest distaste of a petty mistake in reckoning, or some remnant behind, are called upon, openly railed at, by their impudent and clamorous wives insulted over, and lastly arrested; which should, methinks, teach every young Fashion-monger, either to keep himself out of debt, or money in his purse, to provide *Cerberus* a top:

Another misery, proceeding from the want of money, is, that when it is due unto you by your own labour or desert, from some rich, miserable, or powerful man or other, by long waiting day by day; yea, hourly attendance at his House or Lodging, you not only lose your time and opportunity of getting it elsewhere, and when all is done, to be paid after five in the hundred, in his countenance, or else fair and candid promises which will intrich you straight, *Promissis dives quilibet esse potest*. If words and promises would pass for Coin, there would be no man poor. And sometimes there are of that curriish and inhumane nature, whom if you shall importune through urgent necessity, then are you in danger to lose both your monies, and their favours for ever.

A Country Tenant meeting with his misfortunate Landlord in the Term-time, d'd offer him the courtesy of a pint of Sack, to whom the Landlord said, be a good Husband, and save one six-pence, and give me the other, and I will take it as kindly, as if you had spent the whole twelve pence.

The Worth of a Penny, Or

Would you prefer and place your Son in the University? Let him deserve never so well, as being an able and ready Grammarian, yes, Captain of his Form, you shall very hardly prefer him, without great friends joyned with your great purse; for those just and charitable times, wherein desert seldome went without its due, are gone; the like I may say of the City; where, if the Trade be any thing like, you cannot place your Son under threescore or an hundred pounds, though by nature he were (as many are) made for the same, and of wit and capacity never so pregnant.

Or have you a Daughter, by birth well descended, vertuous, chaste, fair, and comely, indued with the best commendable qualities, that may be required in a young, beautiful, and modest maid, if you have not been in your life time thrifty to provide her a portion, she may live till she be as old as *Cressa*, or the Nurse of *Aeneas*, ere you shall get her a good match,

Nam genus & formam Regina pecunia donat.

Money's a Queen, that doth bestow,
Beauty and Birth, to High and Low.

is as true as old: Hence the Dutch hath a Proverb, that *Gentility and fair Looks buy nothing in the Market*,

If you happen to be sick and ill, if your purse hath been lately purged the Doctor is not at leisure to visit you; yes, hardly your neighbours and familiar friends, but unto monied and rich men, they fly as Bees to the willow palms; and many times, they have the judgement of so many, that the sick is in more danger of them, then his disease.

A good and painful Scholar having lately taken his Orders, shall be hardly able to open a Church door without a golden key, when he should ring his bells; hence it cometh to pass, that so many of our prime wits run over-sea to seek their fortunes, and prove such Vipers to their Mother Country.

Have you but an ordinary suit in Law, let your Cause or Case be never so plain or just, if you want wherewith to maintain it, and, as it were, ever and anon to water it at the root, it will quickly wither and die; I confess friends may do much to promote it, and may prevail, by their powerful assistance in the prosecution, as the following Story appears.

There

There was of late years in France, a marvellous fair, and goodly Lady, whose Husband being imprisoned for debt, or something else, was constrained to be his Solicitor, and in her own person to follow his suit in Law, through almost all the Courts in Paris, and indeed through her favour, gat extraordinary favour among the Lawyers and Courtiers, and almost a final dispatch of all her business, only she wanted the Kings hand (who was Henry the fourth of famous memory): He, as he was noble, witty and an understanding Prince, understanding how well she had sped (her suit being in the opinion of most men desperate or lost) told her that for his part he would willingly sign her Petition: withal, he asked how her Husband did, and bad her from himself to tell him. *That, had he not pitcht upon his Horns he had utterly been spoiled and crusht.* So that hereby was the old Proverb verified: *A Friend in court is better than a Penny in the Purse:* But as Friends go now a dayes, I had rather seek for them in my Purse, than in the Court, and I believe many Courtiers are of my mind. Again, to teach every one to make much of, and to keep money when he hath it: let him seriously think with himself, what a misery it is, and how hard a matter to borrow it, and most true it is, that one saith,

Beauty if not well governed proves more an Enemy than a Friend.

It is good to have Friends, but it is far better never to have need of them.

Semper comitem aris alieni esse miseriam.

That Misery is ever the Companion of borrowed Money.

Hereby a man is made cheap, and undervalued, despised, deferred, mistrusted, and oftentimes flatly denied. Beside, upon the least occasion, upbraided therewith in company and among friends; and sometime necessity drives men, to be beholden to such as at another time they would scorn to be, wherein the old saying is verified:

Miserum est debere cui nolis.

A miserable thing it is, to owe money to him, to whom thou wouldest not.

And on the contrary, how bold, confident, merry, lively, and ever in humour are monied men (*for bring out of debt, they are out of*

The Worth of a Penny, Or,

*They need not go
by-ways, but are
safety-proof.*

of danger) they go where they list, they wear what they list, they eat and drink what they list, and as their minds, so their bodies are free : they fear no City-Serjeant, Court-Marshal-man, or Country-Bailiff : nor are they followed or dogged home to their Ordinaries and lodgings, by City-shopkeepers, and other Creditors, but they come to their Houses and shops where they are bidden welcome : and if a stool besetht into the shop it is an extraordinary favour, because all passers-by take notice of it ; and these men can bring their Wives or Friends to see in Court the King and Queen at Dinner, or to see a Mask, by the means of some eminent man of the Guard, or the Carpenter that made the Scaffold.

*The Common and Ordinary causes why men
are poor and want Money.*

*The blessing of
God upon the
posterity of the
industrious and
contented.*

THere must, by the Divine Providence, in the Body of a Common-wealth, be as well poor as rich, even as an humane Body cannot subsist without hands and feet to labour, and walk about to provide for other members, the rich being the Belly; which devour all, yet do no part of the work : but the cause of every mans poverty is not one and the same. Some are poor by condition, and content with their Calling ; neither seek, nor can work themselves into better Fortune ; yet God raiseth up as by Miracle, the Children and Posterity of these, oftentimes to possess the most eminent Places either in Church or Commonwealth, as to become Arch-bishops, Bishops, Judges, Commanders, Generals in the Field, Secretaries of State, States-men, and the like, so that it proveth not ever true which *Marital* saith,

Pauper eris semper, si pauper es, Æmiliane.

If poor thou beest, poor thou shalt ever be,
Æmilianus, I assure thee.

Of this condition are the great number in every Kingdom. Others there are, who have possessed great Estates, but those Estates ; (as I have seen and known it in some Families, and not far from the City) have not thrived or continued, as gotten

ten by oppression, deceit, usury, and the like, which commonly
lasteth not to the third Generation, according to the old saying,

De male quaesitis vix gaudet posteritas heres.

The Grand-child seldom is the Heir,
Of Goods that evil gotten are.

Others come to want and misery, and spend their fair Estates in
ways of vicious living, as upon Drink and Women; for Bacchus and Venus
are inseparable companions, and he that is familiar with
the one, is never a stranger to the other.

*The King of
good fellows is
Bacchus, appointed for
the Queen of
Beggars.*

Non namque modo, Vina Venusque nocent.

In one same way, manner, and end,
Both Wine and Women do offend.

Some again live in perpetual want, as being naturally wholly gi-
ven to idleness, which is the curse of wit, and is the key of Begge-
ry: These are the Drones of the Common-wealth, who deserve
not to live. *Qui non laborat, non manducat*: He that laboureth
not, must not eat. Labour night and day, rather than be without
food, saith the Apostle Paul: both Countrey, and City swarm
with these kind of people. *The diligent hand (saith Solomon)
shall make rich: but the Sluggard shall have scarcity of Bread*. I
remember, when I was in the Low-Countries, there were three
Souldiers, a Dutchman, a Scot, and an Englishman, for their
Mistake were condemned to be hanged: yet their lives were
beg'd by three several men, one a Bricklayer, that he might help
him to make Bricks, and carry them to the Walls; the other
was a Brewer of Delft, who beg'd his man to fetch Water, and
do other work in the Brew-house; now the third was a Gard-
ner, and desired the third man to help him to work in and dress
an Hop-garden: The first two accepted their offers thankfully;
this last, the English-man, told his Master in plain terms, his friends
never brought him up together Hops, but desired to be hanged
first, and so he was.

*The reason, why
persons of great
estates do sud-
denly consume
themselves into
nothing.*

Others, having had great and fair Estates left unto them by
friends, and who never knew the pain and cure in getting them,
have,

have, as one said truly, galloped through them in a very short time: These are such of whom *Shakespeare* speaks, who, having riches, have not the hearts (or rather the wit) to use them: these men, most aptly *Homer* compared to the Willow-Tree, which he called by a most significant Epithet, *marlagens*, in Latine *Fraxi-parda*, or Lose-fruit, because the Fruits of the Willow-tree are no sooner ripe, but blown away with the Wind. I remember, in Queen *Elizabeth's* time, a wealthy Citizen of London left his Son a mighty Estate in Money; who imagining, he should never be able to spend it, would usually make Ducks and Drakes in the *Thames* with Twelve-pences, as Boys are wont to do with Tile-sheds, and Oyster-shells, and in the end he grew to that extreme want, that he was fain to beg or borrow sapience, having many times no more shoes than feet, and sometimes, as the Begger said in the Comedy, more feet than shoes.

*Who more than his worth doth spend,
Maketh a Rope his life to end.*

Many also there are, who having been born to fair Estates, have quite undone themselves by marriage, and that after a twofold manner: First, by matching themselves without advice of Parents or Friends in heat of Youth, unto proud, foolish, and leight Housewives, or such perfect Linguists, that one were better to take his diet in Hell, than his dinner at home: And this is the reason, so many of their Husbands travel beyond the Seas, or at home go from Town to Town, from Tavern to Tavern, to look for company; and, in a word, to spend any thing, to live any where, save at home in their own houses.

Others there are again, who match themselves for a little hand-some, and eye-pleasing beauty, (which, so soon as poverty cometh in at the door, leapeeth out at the window) unto very mean and poor kindred, and sometimes do this in haste by broken knives, necessitous Parents, who are glad to meet with such, that they may serve them as peeps to uphold their decaying and ruinous families: and these poor silly young Birds are commonly caught up before they be seldge, and pulled down before ever they knew they had Feathers; for their Fathers-in-law, or some near of the Kin, as soon as they have seen one and twenty, live so belim'd them in Bonds, that they shall hardly, so long as they live, be able to fly over ten Acres of that Land their Friends left them.

* A Place is at
to Westminster
ster-hall, where
very good meat
is dressed all the
Term time.

If Youth be joyed with Honour and Riches, how dangerous is if the
 Relics be then let loose, we see the many destructions follow it both; and
 such work: but the three joyed with Wisdom, how commendable and
 useful are they all? But the greatest Sins are the Authors which of
 is Beauty, which if it self is a blessing. We see how comfortable the
 Candle can set light, not standing in burnings yet the foolish Fly offends in
 searching it self in the flame: as it is no small misery to become a tempta-
 tion unto another, and to be made the occasion of others ruin, Beauty
 being well governed: which fails if the Soul answer not the face,
 for the foolish Souls of men dwell farthest, how happy if virtue be joyed
 therein. If Precepts will not persuade thee, yet let a multitude of Ex-
 amples fright thee from unequal and unseemly Marriages.

He that takes his full liberty in what he may, shall repent him: How
 much more in what he should not. Nothing can overturn him but the
 power of himself: Learn first by a just survey, to know the just due
 and lawful bounds of pleasure, and then know the danger of going be-
 yond it: as strength, use pleasures without Disgrace: I never knew a
 wife thus repent her of too little worldly pleasure: The sure-
 est course in all earthly delights is to rise with an appetite, and to be satis-
 fied with moderation.

A Knight of eight or ten thousand pounds Lands by the year,
 doted upon a poor Ale-wives Daughter, and made her a Lady:
 It cannot be denied, but women of the meanest condition, may
 make good Wives, since *Paupertas non est vitium*, Poverty is no
 vice: but herein is the danger, that when their Husbands, in a
 short time, having as it were taken a surfeit of their beauties,
 and finding their error, they begin (as I have known many) to
 condemn them, and fly abroad, date upon others; and devise all
 the ways they can (being grown desperate) to give or sell
 all that they have. Besides, such poor ones oftentimes prove so
 impious and proud, as they make no conscience to abuse, insult
 over, and make silly Fools of their Husbands: as by selling
 and disposing of their Lands, gathering up their Rents putting
 away, and entertaining what servants they list, to verify that old
 Verse,

Asperius nihil est humilis, cum superis in domo.
 There's nothing more perverse and proud than this,
 Who is to wealth advanced from beggary.

The Worth of a Penny, or

An Italian Earl, about Naples, of a hundred thousand Crowns by the year in Estate, married a Common Laundress: whereupon the old *Pasquin* (an Image of Stone in Rome) the next Sunday morning, or shortly after, had a foul and most filthy Shirt put upon his back, and this tart Label beneath: *Pasquin, how now? a foul Shirt upon a Sunday?* The *Reposse*, or answer in *Pasquin's* behalf was: *I cannot help it, my Laundresse is made a Countess.* Besides, another inconvenience is, that besides the calling of his Wit and Judgment into question, he draws unto him so many Leaches, and down-drawers upon his estate, as his Wife hath necessitous Friends and Kindred: but they that thus marry, are commonly such young men as are left to themselves: their Parents, Overseers, or faithful Friends, being either dead, or far from them.

*Nil ait esse Pri-
us, melius nil,
calide vixit.*

Others, not affecting Marriage at all, live (as they say) upon the Commons, unto whom it is death, to be put into the Several; but spend what they have altogether in irregular courses of life, and in change of Houses and Lodging, entertainment of new acquaintance, making great Feasts in Taverns, Invitations, and meetings of their (common) Mistresses, Chocch-hire, Clothes in fashion, and the like (who forget that old, but true Proverb,

Fallen pleasure, and pleasure will fly:

Flee pleasure, and pleasure will be nigh.)

besides the hanging on, and intrusion of some necessitous parasites, of whom they shall find as much use, as of water in their boots. And it is well said of one, that *he that overmuch studies his own Entertainment, ever wanteth it.*

There are others again of overgood, free natures and dispositions, who are easily fetch'd and drawn in by decayed and crafty Knaves (I call them no better) to enter into Bonds, and to pass their words for their old Debts, and engagements: and this they are wrought to do in Taverns, in their cups and merriment, at Ordinaries, and the like places. I would have in the fairest Room of one of these Houses, the Emblem of a gallant young Heir, creeping in at the great end of a Hunters horn with ease, but cruelly pinch'd at the coming forth at the small end, a Fool standing not far off, laughing at him: and these be those Fools who will be so easily bound, and pass their words in their drink.

*The old Emblem
of Suetestery.*

Facilis

Facilis descensus Avernæ, Sed revocare gradum,—

Tis easie into Hell to fall,

But to come back from thence is all.

It is easie slipping in; but the return and getting out is full of difficulty.

Infinite also are the Casualties that are incident to the life of man, whereby he may fall into Poverty, as misfortune by fire, loss at Sea, robbery, and theft on Land, Wounds, Lameness, sickness, &c.

Many run out of great estates, and have undone themselves by over-sumptuous building, above and beyond their means and estates. *For he that builds a fair House without good counsel, builds himself to prison, is being a sure impoverishment.*

Others have been undone by careless and thriftless Servants, such as waste and consume their Masters goods, (*for there is a great deal saved, where a little is spent*) neither saving nor mending what is amiss, but whatsoever they are intrusted withall, they suffer to be spoil'd and to run to ruine. For, *Qui modica spernit, paulatim deficit*: He that despiseth small things, falls by little and little, saith the Wiseman.

Some, (yea a great many) have brought themselves to beggery by play and gaming, as never lying out of Ordinaries, and Dring-houses: which places, like Quick-sands, so suddenly sink and swallow them, that hardly you shall ever see their Heads appear any more: *And so by these idle practices turn the edge of their Wit.*

Others (and great ones to) affect unprofitable, yea, and impossible inventions, and practices, as the Philosophers Stone, the Adamantine Alphabet, the discovery of that new World in the Moon, by those new devised perspective Glasses (far exceeding they say, those of Galileus) sundry kinds of useles Wild-fire, Water-works, Extractions, Distillations, and the like.

If any would be taught the true use of money, let him travel into Italy: for the Italian (the Florentine especially) is able to teach all the world Thrift. For, Italy being divided into many Principalities and Provinces, all very fertile, the Inhabitants are many, (and, by reason of often differences amongst them, apt to take up Arms) the people are subject to Taxes and Impositions, as in Florence, the Duke hath a Custom at the Gates, even out of Herbs, that are brought for Sallets and Broths into the City.

The Symptoms of a Mind dejected and Dissatisfied for want of Money.

HE that wanteth Money, is for the most part extremely melancholick, in every company, or alone by himself; especially if the weather be foul, rainy, or cloudy. Talk to him of what you will, he will hardly give you the hearing; ask him any questions, he answers you with Monosyllables: as *Tristram* did one who out-eat him at an Ordinary, *Yes, No, Thus, Think, True, &c.* That rhetorical passage of *Shiraz* was *Wassaf*, the same will serve, is of great use with him: when he lyes the cause of his want upon others, as protesting, This great Lord, that Lady, or Gentleman owes him money, but not a denier that he can get: he twears, he murmurs against the *French*, and other strangers; who convey such sums of money out of the Land, besides our *Teacher-hides*, under the colour of Calve-skins, with that he shews you his Boots out at the heels, and wanting mending: He walks with his Arms folded, his Belt without a Sword or Rapier, and perhaps being somewhere in trouble: a Hat without a Band, hanging over his eyes, onely it wears a Weather-beaten Penny, for Fashion sake: He cannot stand still, but like one of the *Tower* wild Beasts, is still walking from one end of his Room to another, humming out some new Northern tune or other. If he meets with five or ten pence, happily conferred upon him by the beneficence of some noble friend or other, (although he may carry all his friends in his hat) he is become a new man, and so overjoyed with his fortune, that not one drop of small drink will down with him all that day.

The true Character of an indigent, and discontented Soldier.

The misery of want of Money, in regard of contempt in the World.

WHosoever wanteth money is ever subject to contempt, and scorn in the world, for him be furnished with never so good gifts, either of body or mind: for that most true it is, that one saith,

*Nil habet infelix pauperis durius in se,
Quam quod nullus habet in se.*

Nothing there is more hard in penury,
Than that it makes men so despis'd to be. The

The worst property that poverty hath, it maketh men ridiculous and scornful; but often times of such as are most to be commended themselves, in regard either of their ignorance or vicious living, or seldoms company. If we do but look back into better and wiser Ages, we shall find Poverty, simply in it self, never to have been (as now many in this last and worst age of time) esteemed a Vice, and in judgement many would have it, it having been the Badge of Religion and Piety in the Primitive times since Christ; and of Wisdom and Contempt of the World, among the wisest Philosophers long before. But, *Tempus mutatur*. The times are changing. And in these times we may say with the wise man, *My Son, beware to be desirous to have money* for now money is the Worlds god, and the Card which the Devil hath up Trump to win the Set withal; for it gives birth, beauty, honour, and erudition, and the most think it conferreth wisdom to every possessor, *Pecunie omnia obediunt*: All things obey money: hence it is so admired, that millions venture both soul and bodies for the possession of it.

Money the god of the world, and the Devils Trump Card.

But there is another effect of Poverty, then that, it maketh men dishonest and vicious: so that Debtors are said to be liars.

Quis pauperum, alius sceleris quidam causa.
O wretched poverty a Lawd,

To every wickedness and sinfull act thou dost lead.

Such *Attendants*, it will kill and murther, trooke the best nature of all, which were their necessary supplies, would rather dy, than do as they sometimes do, borrow and not be able to pay, to speak untruths, to deceive, and some times to cheat their own Parents and Friends. What greater grief can come he to an ingenuous and free spirit, who sitting at a Superbious Table, and thought to be necessary, and why come for a Dinner than to be placed at the lowest, to be carved one of the worst and first cuts, of boild beef, brown, and the like: and if the Lady, or lord be dined himself, contenting with but the mass from his Brethren, then directly it is dunneth the body: If he be carved one of a party of Venison, it was some part that was bruited in the carriage, and began to stink, yet for all this he must be obsequious, endure any jest, whisper for his back, and rise at the coming in of the Baron

The want of Money the occasion of much contempt, deceit, and wickedness.

and:

and Sister. To do the which, thy generous and true noble spirit,
had rather (as I am persuaded) dine with my Lord Mayors
Hounds in Finsbury Fields, than to reside in a beggarly

Endeavour to
earn your bread
before you eat it.

Another misery akin to the former, is, what discourse is
offered at such Tables; the necessitous man, though he can speak
more to the purpose than them all, yet he must give them leave to
engross all the talk, and though he know they sell palpable and
gross lies, speaking the absurddest nonsense, that they be, yet must he
be silent, and be held all the while for a Foolish man; Let these
and the like Examples then be Motives to all to make much of their
money, to eat their own bread in their houses, and to be beheld
as little as may be to any for their meat; for, *Est aliena vivere*
quidem miserabile is a most miserable to live on the Treacher
of another mans, wretched wretch, damn'd wretch, not a little from
Hew necessity and want compelleth to offend his
conscience and to be against God and Son.

Stale and Deathly their way of life is (saith the Wiseman)
that is by taking evil Counsel, to procure unto your selves un-
timely ends; as those do, who through extreme necessity are con-
strained to steal, lye, forswear themselves, become Cheaters, com-
mon Harlots, and the like; whereof now a dayes, we have too ma-
ny examples every where, to the hazard of their Souls to Hell, and
their bodies to the hands of the Executioners.

The duty of Pa-
rents for vertu-
ous education to
their children.

Hereby we may see, how much it concerns all Parents to give
their Children veruon Education; in the fear of God, and to em-
ploy them betimes in honest Vocations, whereby they may be arri-
ed against want and ill counsel. And doubtless many (yea too ma-
ny) Parents have been, and are, herein much to blame; who
when they have given their Children a little breeding and bring-
ing up, till about twelve or fourteen years of age, they forsake
them, and send them out into the wide World, to shift for
themselves, to sink or swim, without Trades or Portiun provided;
so they be rid of a Charge, what care they Hence we see so many
young men and women come to untimely ends, who being
have been comforted by their Friends and Parents, and proud
good members in the Common wealth.

Some years since I saw one Mr. for Ward, one of the children of
of this age, much taken by the name of Duncie Ward, and being

in Newgate, it was reported that he did drink a health to the Devil,
but lying at Tiburn, at his Execution did speak short, beginning thus,
A man of an ill name is half-hanged, saying, he was in his youth
brought up a Gentleman, at the charge of his Fathers Brother, but his
lucke dying, his maintenance failed; wishing all Parents to be-
ware how they bred their Children above their means; and
without a Calling; much blaming his Uncles fondness; de-
nying the drinking of and such a Health, said, he was thus
forc'd to live by his sword; confess his Fall; and so was Executed.

I spake before of idle persons, whom Saint Paul denieth to
ear: which are the Drones of a Common-wealth, not to be
pitied, whom *Homer* pretily describeth.

Of Frugality or Parsimony, what it is, and of the Effects thereof.

HAVING already shewed you the misery of want, from the
want of Money, let me give you a preservative against that
want, from the nature and effects of thrift, which if not observ'd
and look'd to, he shall live in perpetual want. And indeed next
to the serving of God, it is the first we ought even from children
to learn in the world: some men are thrifty and sparing by na-
ture, yea saving even in trifles: as *Charles* the first was so natu-
rally sparing that if a point from his hose had broken, he would
have tyed the same upon a knot and made it so serve again.

Others again are thrifty in small matters, but lavish and prodigal
in great: these, we say, are Penny wise and pound foolish. Many
great Ladies, and our great Dames are subject to this disease. The disease of
many Ladies,
and some Gra-
t women.

Others having had long experience in the world, and having
been bitten with want (through their unthriftiness, when they
were young) have proved very good husbands at the last.

Others again there be, who cloak their miserable baseness
under the pretence of thrift: as, one would endure none of his
family to eat butter with an egg, but himself, because it was sold
for five pence the pound.

The definition of Frugality or Thrift.

Frugality is a vertue which holdeth her own, layeth out or
expends profitably, avoideth unnecessary expences, much
buying, not borrowing, lending, superfluous buidings and the
like, yet can spend in a moderate way, as occasion and reason

shall require; as *That Great* is well spent that saveth a Shilling.

Many years since a very aged Gentleman, having bought *Wares* of a Citizen in London: the Master sends a young Boy his Apprentice to carry the Goods with the said Party; the Old Gentleman gave the Boy a single Penny, saying, I give thee but this small piece of money, but I will give thee good Counsel; that when thy Masters more liberal Customers have given thee to the value of one Shilling, then spend but one penny, and when it increaseth to two shillings, spend two pence, and keep thy money, spending thus sparingly, and thou shalt be a rich man, many years after my death: The Boy observing this Rule, did make his Penny, with diligence, and a small portion, up to thousands of pounds.

It is a vertue very near allied to liberality, and hath the same extreams: for as liberality is opposite to covetousness; so frugality is more opposite to profuseness, or prodigality: For he that liveth not well one year, sorroweth for it seven years after.

This vertue is the Fountain, or Spring-head of beneficence and liberality, for none can be bountiful, except they be parsimonious and thrifty. *Bonus Servatus facit bonum Bonifacium*, is an old Monkish; (but true) Proverb: *Quod cessat reditu ex frugalitate suppletur, ex quo velut fonte liberalitas nostra decurrit; que ita tamen temperanda est ne nimis profusum inarescat*. That which becometh defective in our Revenues, is to be supplied by Thrift, from whence as from a Fountain our liberality floweth, which notwithstanding is so to be moderated, that it grow not dry by too much profuseness, saith *Seneca*.

The Romans had no dinners but suppers; which were about three of the clock in the afternoon.

It avoideth the ambitious Buildings, Poms, Shows, Court-maskings, with excessive Feasts and entertainments; as *Marc. Anthony* spent at one Supper a thousand wild Boars: *Heligabaldus* had served him up at a Supper likewise, six hundred heads of Oxen.

Vitellius, at one Feast, had two thousand Fishes, and most of several kinds, besides seven thousand Fowls.

Many such like Feasts have been made by the Roman Emperours; and some so excessive, that an infinite quantity of bread, meat, and other good victuals (all sorts of people being satisfied) hath been thrown into the River of *Tiber*.

Again, on the other side, there are as miserable *Enclips*, and base penurious slaves, to be found in all parts, yea in every Town of a Kingdom: as one at *Priest-Thorney*, near to *Snafton* in *Norfolk*.

folk, made this man pay a penny out of his wages, for a Rope he cut, when he was hanging himself in his barn.

Another, in the Spring-time, because the Market should not thrive by him, would make boys climb trees, and search steeples, for all the Crows and Daws they could find, which he lived upon (while they lasted) to save other victuals.

Now there is an *aislapada*, or a self-contented sufficiency, which is most pleasing and agreeable to the nature of many men, as *Phon*, when *Alexander* had sent him a gift of an hundred Talents of Gold; he sent it back again with this message, That he needed not *Alexander's* money; *ἡμεῖς αὐτοὶ ἐσμὲν πλουτοὶ*, *Shewing he was* &c. *Thou hast shewed thy self a richer man than the owner himself; richer than he* be the words of *Plutarch*. *that gave it.*

The Derivation of the Word Penny, and of the value and worth thereof.

Our English Penny consists of four farthings, and a farthing is so called from the Old Saxon or high Dutch, *Ein viertling*: that is, a fourth thing, because from the Saxon's time, untill *Edward* the third, the Penny of this Land had a Cross struck so deep into the midst thereof, that you might break out any part of the four to buy what you thought good withal, which was in those times their Farthing.

This word Penny is so called, *ἐν τῷ πτωχεύειν*, that is, Poverty: because for the most part poor people are herewith relieved: the old Saxon's called it *Pontig*, the High-dutch *Pfundig*, the Netherlands *Pontlach*; in Italian *Denari*, in Spanish *Dinero*, in Latine *Denarius*, which some fetch from the Chaldean, *Denar*; but some body hath taught the Chaldean to speak Latine: It is indeed derived *A numero denario*, because *Decem asses* made a Penny; or according to *Plutarch*, *A decem aeris, ἢ τὸ δισυχαλὺν ἰσχυρὸν Πέντατος*. Ten small pieces of brass were called a Penny.

In the British, or Welch, it is *Penny*, from being currant, because it goes away faster than other money; as *Pecked* is Welch for an *Hare*, because she runs over the Mountains faster than an ordinary runner in *Wales* can overtake or catch her, as my honest friend *Master Owen Morgan*, that Country-man once (in good earnest) told me.

There are so many kind of Pence, as there are several Countries

The Worth of a Penny, or

tries or Nations: our English penny is a Scottish shilling; in the time of King *Edward* the first, our English penny, being round and unclipped, was to weigh two and thirty grains of Wheat, taken out of the midst of the ear; twenty of these pence made an ounce, and twelve of these ounces made a pound.

There were also golden pence, as we may find in *Didymus Claudius de Analog. Romanorum*: in a word; I might discourse ad infinitum, of the variety of pence; as well for the form and stamp, as weight and value, though I sought no further, than among those of our Saxon Kings, but it were needless: I will only content my self with our own ordinary penny, and stay my Reader a while, upon the not unpleasant consideration of the simple worth of a single penny, reflecting or looking back as oft as I can, and (as *Pliny* adviseth) upon my Title.

The simple worth of a single Penny.

A Penny bestowed in charity upon a poor body, shall not want an heavenly reward.

For a penny you may in the Low-Countries, in any market, buy eight several commodities, as nuts, vinegar, grapes, a little cake, onions, oatmeal, and the like.

A penny bestowed in a small quantity of *Anisied Aqua vite* or the like strong water, may save ones life, in a fainting or swoond.

At the *Apothecaries* you may buy a penny worth of any of these things following, viz. *Lozenges* for a cold or cough, *Juice* of *Liquorish*, or *Liquorish*, a *Diachilop* (Plaster for an Issue) *Paricelsus*, *Oil* of *Rose*, *Oil* of *Saint Johns wort*; a penny-worth of each is good for a sprain, *Syrup-Lettice* to make one sleep, *Jallop* to give a purge, *Mithridate* to make you sweat, if you have taken cold, or good to expel and prevent infection; *Dioscordium*, *Diocodium*; if you cannot sleep.

For a penny, you may hear a most eloquent Oration upon our English Kings and Queens, if, keeping your hands off, you seriously listen to him, who keeps the Monuments at *Westminster*.

Some, for want of a penny have been constrained to go from *Westminster* about by *London-bridge* to *Lambeth*, and might say truly, *Desesi sumus ambulando*.

You may have in *cheap sale*, your penny tripled in the same kind: for you shall have *Emu-Grass*, *Penny-wort*, and *Penny-Royal* for your penny.

For a penny, you may see any Monster, Jackanapes, or those roaring boys, the Lions.

For a penny, you may have all the news in *England*, and other Countries of Murders, Floods, Witches, Fires, Tempests, and what not, in the weekly News-books.

For a penny, you may have your horse rubbed and walked, after a long journey; and being at *Grass*, there are some that will break him for nothing.

For a penny you may buy a fair Cucumber; but not a Breast of Mutton, except it be multiplied.

For a penny, you may buy *Time*, which is precious, yes, and *Thrift*, so if you be a bad Husband,

For a penny, an Hostess, or an Hostler, may buy as much Chalk, as will score up thirty or forty pounds; but how to come by their money, that let them look to.

For a penny, you may have your Dog worm'd, and for be kept from ruining maid.

For a penny doubled, a Drunkard may be guarded to his lodging; his head be light and the evening dark.

For a penny, you shall tell what will happen a year hence (which the Devil himself cannot do.) in some Almanack, or other rude Country.

A hard-favoured and ill bred wench, made penny white, may (as our times are) prove a gallant Lady.

For a penny, you might have been advanced to that height, that you shall be above the best in the City, yea the Lord Mayor himself; that is, to the top of *Pauls*.

For a penny, a miserable and covetous wretch, that never did or never will bestow penny on a Doctor, or Apothecary for their Physick; or advice may provide a remedy for all diseases.

For a penny, you may buy a dish of Coffee, to quicken your Stomach, and refresh our Spirits.

For a penny, you may buy the hardest book in the world, and, which at sometime or other hath posed the greatest Clerks in the Land, viz. an Horn-book: the making up of which book employeth above thirty Trades.

The Worth of a Penny, or,

In so great esteem, in former times, have our English pence been, that they have been carried to Rome by Cart Loads.

For a penny you may search among the Rolls, and withall give the Master good satisfaction: I mean, in a Bakers basket.

For a penny, a Chamber-maid may buy as much Red-oaker as will serve seven years for the painting of her Cheeks.

For a penny, the Monarch in a Free-school may provide himself of as many Arms, as will keep all his rebellious Subjects in awe.

For a penny, you may walk within one of the fairest Gardens in the City, and have a Nofegay or two made you of what sweet flowers you please, to satisfie the Sense of Smelling.

And for a penny, you may have that so useful at your Trencher, as will season your meat, to please your taste a moneth.

For a penny, you may buy as much wood of that Tree, which is green all the year, and beareth Red-berries, as will cure any Shrews Tongue, if it be too long for her mouth, viz. A Holly wand.

* Some of them
are yet living in
London.

A penny may save the credit of many, as it did of four or five young * Scholars in Cambridge, who going into the Town to break their fast with Puddings, (having sent to their Colledge for bread and bear) the Hostess brought them twelve Puddings broil'd, and finding among themselves, that they had but eleven pence, they were much troubled about the other penny: they not having any bock about them, to lay in pawn for it, quoth one, bolder than the rest, *Audaces fortuna juvat*: Fortune favours the venturous, and biting off a piece of the puddings end, by wonderful luck spit out a single penny that paid for it, which it seems was buried in the Oatmeal, or Spice, so that for that time they saved their credits. But I will leave this discourse of a pennie's worth to their judgments and experience, who, having been troubled with overmuch money, afterward in no long time, have been fain (after a long Dinner with Duke Humphrey) to take a nap upon penny-lesse bench, onely to verifie the old Proverb, *A fool and his money is soon parted.*

*How Many may many ways be saved in Diet, Apparel,
Recreation, and the like.*

AS there are infinite ways and occasions of spending and laying out money, which were superfluous here to recount, where

of

of some may be well omitted, but others not, except we would want meat, drink, and our apparel, with other external necessities, as horses, armour, books, and the likes in a word whatsoever may conduce to our profit or honest pleasure: yet in husbanding our money in all these, there is a great deal of caution and discretion to be used. For most true it is, that of all Nations in Europe, our English are the most profuse and careless in the way of expence; go into other Countries (especially *Italy*) the greatest *Magnifico* in *Venice*, will think it no disgrace to his *Magnificence* to go to Market, to choose and buy his own meat, what him best liketh: but we in *England*, scorn to do either, surfeiting indeed of our plenty, whereof other Countries fall far short. I know so much, as I am perswaded, that our City of *London*, of it self alone, eateth more good Beef and Mutton in one moneth, than all *Spain*, *Italy*, and a part of *France*, in a whole year. If we have a mind to dine at a Tavern, we bespeak a dinner at all adventure, never demanding or knowing the price thereof til it be eaten: after dinner, there is a certain sawce brought up by the Drawer, called a *Reckoning*, in a Bill as long as a Brokers Inventory. I have known by experience, in some Taverns, sometimes of at least twice, and sometimes thrice as much as the meat and dressing hath been worth: no question but a fair and honest gain is to be allowed in regard of house-rent, linnen, attendance of servants, and the like there are without doubt very many Taverns very honest and reasonable, and the use of them is necessary: For, if a man meets with his friend or acquaintance in the street, whither should they go, having no friends house near to go into, especially in rainy or foul weather, but to a Tavern? where for the expence of Pint or Quart of Wine, they may have a drie house and room to converse and write to any friends about business: but to have in a Bill 8. s. brought up for an ordinary Capon (as my Lord of *Northampton's* Gentleman had at *Greenwich* in King *James* his time) 7. or 9. s. for a pair of Soles, four shillings for a dozen of Larks, would make a Florentine run out of his wits: how excellently in some houses are there Neats tongues poudered, when the Reckoning is brought you up? Again, what can be more distastful to an ingenious and free spirit, than to stand to the courtship of a nimble tongu'd drawer, or this many-ring'd Mistress, whether they or your self shall have the disposal of your money. It is no small sum that our young Gallants might save a year, if they would be wise in this respect.

At my times more
is drunk wast-
fully in wine,
after a compe-
tent dinner, than
would pay for
two dinners
with tempe-
rance; and the
body surfeited.

Men

Men commonly are very curious in purchasing bargains of great value, as buying of Houses, Horses, or rich Apparel, for any other Commodity of a like nature: but for small expences, as a prayor or two, peace at a time; but many flatter they out above crivants things, they are al-
 tigher regard (so) and for the most part, these are most free in spend-
 ing: these small sums, which have no making, offer to spend; when their
 wives and children are ready to starve. Now a frequent custom of these
 small expences, in a short time, rise to a considerable sum: as, 1. 2. 3. 4.
 day spent, cometh to 18. 1. 5. 1. in the year: And 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10.
 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31.
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Moderation far
 more cheap and
 more healthful
 than abundance.

The greatest fru-
 gality of the
 Italians, Span-
 iards, and
 Turks.

Beside, in your own private House or Chambers a dish or two,
 and a good stomach for the Sawce shall give you more content,
 continue your health, and keep your body in better plight than
 variety of many dishes: this pleased even the wisest and best
 men. *Horace* affirmeth him to live healthy and happily: *Cui splendet
 in opus* *Latinus* *Sallustius*: meaning, by the small and poor Saltfel-
 ler, slender and a frugal diet. *Cato* that Noble Roman, a man
 of marvellous honesty, temperance, and valour, (who overcame the
Samnites, and *Pyrrhus* himself) when the Ambassadors of the
Samnites brought him a vast sum of Gold, they found him sitting
 by the fire, and feeding of Turnips for his dinner, with an earthen
 dish in his lap, at which time he gave them this answer, I had ra-
 ther eat in this dish, and command over them that have gold, than
 be rich my self. A while after, being accused for deceiving the
 State of money, which he had gotten in his conquests and kept to
 himself: he took a fole-man Oak, that he saved no more of; all he
 got, but that one Tree or wooden Barrell, which he had there
 by him. Marvellous was the temperance of the Romans in their
 diet, as also of the Turks at this day, the Italians and Spaniards:
 but it is in them natural, not habitual, and by consequence not
 vertue, as themselves would have it. For the inhabitants of hot
 Countries, have not their digestion so strong, as those under cold
 climates, whose bodies, by an *Antiperistasis*, or surrounding of the
 cold, have the natural heat repelled and kept within them. Which
 is the reason, that the northern Nations are of all other the great-
 est eaters and drinkers; and of those the French say, we of *Eng-
 land* have the best stomachs; and are the greatest Frenchmen of
 the world, *Les Anglois font le plus grand mangeur de tout le monde*; but
 they

they are deceived, those of *Denmark* and *Norway* exceed us, and the *Russians* them. (a) I confess we have had, and have yet, some remarkable eaters amongst us, who for a wager would have eaten with the best of them, as *Wolmer* of *Windsor*, and not long since *Wood* of *Kent*, who eat up at one dinner, fourteen green Geese, equal to the old ones in bigness, with sawce of Gooseberries, according as I heard it affirmed to my Lord *Richard* Earl of *Dur-*
ses, at a dinner time at his house at *Knovvlin Kent*, by one of his Gentlemen, who was an eye witness to the same. But the truth is, that those men, live the longest, and are commonly in perfect health who content themselves with the least and simplest meat, which not only saves the purse, but preserves the body, as we may see in *Lancashire*, *Shropshire*, *Cheshire*, *Yorkshire*, and other Countiees, which are remote from the City; and it is *Master Camdens* observation in his *Britannia*, *Ut diutius vivant qui vescuntur Lelli-*
ciniis, They commonly are long liv'd, who live by white meats, as milk, butter (b) chese, curds, and the like. For, *Multa ferunt a*
multis morbos signum, (c) was truly said of *S. Hierome*, as being apt by their sundry and opposite qualities to breed much corruption. How healthful are Scholars in our *Universities*, whose commons are no more than needs must! Neither would I have any man starve himself to save his purse, as an *Ufurer* confessed, upon his death-bed, how he was above two hundred pounds indebted to his Belly, for breakfasts, dinners, and suppers, which he had defrauded it of in Term-times at *London*, and in other places, employing his money to other miserable purposes.

Another rich *Ufurer*, who made it his custom every term to travel to *London* on foot, in ragged cloathes, and who sometime did beg of the thieves themselves, was so well known, that at the last they took notice of him, and examining his pockets, they found little store of Silver, but a great blackpudding, in one end whereof his Gold was. The *Ufurer* pleading hunger, desired the thieves for God's sake to give him half of't back again, which granted, and the *Ufurer* finding it to be the wrong end, he desired them to give him some of the fat in the other end to his lean. No, you Rogue, said the thieves, you have had your cut already, you shall not have a crumb more.

Money may be well saved in Travel or in Town; if three or four shall joyn their purses and provide their diet at the best hand: it is no shame so to do. I have known also some, who

a Mariot of
 Grais Inne, as
 at an eater
 ason y of late
 days, could some-
 time eat up three
 or four shillings
 in mutton at a
 meal, and a boy
 five meat with
 it: yet upon his
 own purse, he
 often feeding on
 coarse meat,
 made six or
 eight pence serve
 him a meal.
 b O'd Par li-
 ving about one
 hundred and se-
 veny years
 rarely eat any
 flesh.
 c Many distres-
 sed many
 diseases.

have been very skilful in dressing their own diet. *Homer* tells us, that *Achilles* could play the Cook excellently well: and I believe it were not amiss for our English Travellers so to do, in Foreign Countries, for many reasons I have known.

A miserable
silver many
days together
at a Cooks in
London, did
agree to have a
big mess of
porridge about
noon, and a
draught of small
beer, if required;
and as many
chippings of
bread in his
pottage as he
would put in,
paying one penny
a day, being all
the feeding he
had: if in the
winter, the
benefit of a fire,
and in the Summer
a further
allowance for
small beer.

And execrable is the miserable and base humour of many, who to save their money will live upon vile and loathsome things, as *Muskrouts*, *Snails*, *Frogs*, *Mice*, young *Kittlings*, and the like. In time of extreme dearth or famine, people (I confess) have been driven to look out, for whatsoever could nourish, and (as we say) keep life and soul together; yea, and of far worse things than these, as *Josaphat* reporteth of the Jews, in that horrible and fearfull famine in *Hierusalem*, at the time of the siege by *Titus* and *Vespasian*, such we blame not: most blame worthy are they, who as it were surfeiting of, or loathing, that abundant plenty of all good and wholesome meats God hath afforded us in this Land, and which by name he hath commended to his people, make these stuff their greatest dainties, as I have known Ladies, who when they have eaten till they could eat no more of all the daintiest dishes at the Table, yet they must eat the legs of their larks, roasted anew in a greasy tallow Candle, and if they carve but a piece of a burnt Claw to any Gentleman at the Table he must take it as an extraordinary favour from her Ladyship. It were much to be wished, that they were bound to hold them to their diet in a dear year, or a wet spring, when *Frogs* and *Snails* may be had in greatest abundance.

Of Thrift and good Husbandry in Apparel.

YOU must, if you would keep Money in your purse to uphold your credit, at all times, be frugal and thrifty also in your Apparel, not dogging the Fashion, or setting your Tailor on work at the sight of every *Montieurs* new Suit. There is a middle, plain, and decent garb, which is best and most to be commended: this is commonly affected of the most staid and wisest.

I have observed, that this year, 1667, many that have lost thousands by the late dreadful Fire, both men and women, that have worn the best of cloathing, say, that they wear over their old cloaths again, by altering of them in a plain way. Thousands now have Estates to repair, and therefore must not despise small things, it is good to a-
bridge

bridge or take away petty charges, and to stop to petty gettings; also, a man ought to avoid all charge begun that will continue

What money might be saved if we were so wise as the Dutch or Spaniard, who for these two or three hundred years, have kept themselves to one Fashion? But we, the Apes of Europe, like *Proteus*, must change our shapes every year, nay, quarter, moneth and week, as well in our Doublets, Hose, Cloaks, Hats, Bands, Boots, and what not? that Emblem was not improper, which once I saw in *Antwerp*, which was a Head and Shée-Fool, turning a double rimmed Wheel upon one Axletree, one on the one side and the other on the other, upon the Head-Fools Wheel, were the several fashions of mens Apparel; on the other Wheel, of womens; which, with the revolution of time, went round, and came into the same place, use, and request again: that for the present which was aloft, and followed of all, by and by cast down and despised. I see no reason, why a Frenchman should not imitate our English fashion, as well as we his; What, have the French more wit than we, in fitting cloaths to the Body, or a better invention or way in saving money in the buying, or making of Apparel? Surely, I think not: it may be our English, when they had to do in *France*, got a humour of affecting their fashions, which they could not shake off since: there is no man ever the warmer, or ever the wiser for a fashion, (so far forth as it is a fashion) but rather the contrary, a fool, for needless expence, and suffering himself to quake for cold; when his cloaths in the fashion must be cut to the skin, his Hat hardly cover his crown, but stands upon his Periwig like an Extinguisher: and we know, by ridiculous experience, every day in the street, that our Ladies, and waiting women, will starve and shiver in the hardest frost rather than they will suffer their bare Necks and Breasts to pass your eyes unviewed. But some will say (as I have heard many) there is no man now adays esteemed, that follows not the fashion. Be it so: the fashions of these times are very fit to be observed, which is, to be deeply indebted to Mercers, Haberdashers, Sempsters, Tailors; and other Trades, for the fulfilling of a fashionable humour, which a thrifty and wise man avoideth, accommodating himself with apparel fair and seemly, for half or a third part of others charge. What makes so many of our City-Tailors arise to so great Estates, as some of them have

The Worth of a Penny, or,

and to build so brave Houses, but the Fashion? Silkmen and Mercers to buy such goodly Lordships in the Countries, where many times they are chosen high Sheriffs, but the Fashion? And I would fain know of any of our prime Fashion-mongers, what use there is of lac'd Bands, of six, seven, and eight pound the Band, nay, of forty and fifty pound the Band; Such daubing of Cloaks and Doublets with gold and silver Points, of five and eight pound the Dozen, to dangle usually at the knees. *Philopon*, a brave Commander among the Græcians (as *Plutarch* reporteth) commanded that all the Gold and Silver which he had taken away from his Enemies (which was a very great quantity) should be employed in gilding, inlaying of Swords, Saddles, Bridles, all warlike furniture both for his Men and Horses. "For Gold and Silver, worn by Martial men, addeth, saith *Plutarch*, Courage and Spirit unto them; but in others effeminacy, or a kind of Womanish vanity. *Moderata durant*, Things that are moderate do endure; *Mediocris firma*, Things of mediocrity are firm, were the Motto's of two as grave and great Councillors as were (of their time) in England. A Gentleman in a plain cloth Suit well made, may appear in the presence of the greatest Prince. The Venetians, as wise a people and state as any other in Europe, are bound by the Laws of their Common-wealth, that their upper Garment, (worn within the City) should ever be of plain black: yea, the greatest Princes go many times the plainest in their apparel. *Charles* the fifth, Emperour, the Bulwark and Moderator of Christendom in his time, went very plain, seldom or never wearing any Gold or Silver, save his Order, of the Golden Fleece, about his Neck. *Henry* the fourth, King of France, (worthily styled the ninth worthy) many times in the heat of Summer, would only go in a Suit of Buckram, cut upon white Canvas, or the like; so little they, who had the Kernel of Wisdom and Magnanimity, cared for the Shell of gaudy Apparel: and it is worthy the observation, how for the most part, the rarest and most excellent men, in inward knowledge and multiplicity of Learning have been most negligent and careless in their Apparel, and, as we say, Slovens; *Erasmus* saith of *Sir Thomas Moore*, *Quid a puero semper in vestitu fuit negligentissimus*, That from a Child he was ever most careless, and slovenly in his Apparel. *Paracelsus* we read to have been the like; and, to parallel him, our late Master *Baile* of *Cambridge*; that learned and excellent Physician.

In *Philopon*.

In *Favag. Epistolarum*.

The greatest Scholars have been the greatest slovens, and by hence tak'n it to be no discredit to them.

Of Scholars and Wits in all Ages, both Poets and others; some there have been, who of force, and against their own wills, have been forced to keep an old fashion. I remember what an old Poet, of excellent parts for Learning and pleasant Discourse, did many years since tell me: A Gentleman of a great Estate, in Derby-shire, desiring his company into the Country with him, it being in the long Vacation, in Summer-time, when great Breeches had been much in fashion, with baggings out at the knees, taking up much cloath, and great store of linings: This Scholar being at present very low in his fortunes, had worn very long and thred-bare a Suit of this fashion, till his linings being so broke that he was fain every night when he put them off, to be a long time putting them in order that he might find the way to put them on in the morning: But in the morning, the Gentleman coming into the Room, and taking up his Breecher, thren them upon his Bed, saying he was a slogger-bed. Oh Sir, said the Scholar, you have undone me, for I was a great while setting of my Breeches the last night, and now I shall not know how to get my Legs into them; the Gentleman fell into a laughter, and sent for a Taylor to make him a new Suit. This is as near the Story as I can remember, according to the Scholars own Relation, about 1625.

There is much money to be saved in Apparel, in choice of the stuff, for lasting and cheapness: and that you may not be deceived in the stuff, or price, take the advice of some honest Taylor, your friend, as no question but every where there are many. I will instance in one; In Cambridge there dwelt, some twenty or thirty years ago one Godfrey Colton, who was by his Trade a Taylor, but a merry companion with his Taber and Pipe, and for singing all manner of Northern Songs, before Nobles and Gentlemen, who much delighted in his company: Beside, he was Lord of Sturbridge Fair, and all the misorders there. On a time, an old Doctor of the University, brought unto him five yards of pure fine Scarlet, to make him a Doctor of Divinities Gown: and withal, desired him to save him the least thred, to mend an hole, if a moth should eat it: Godfrey having measured, and found that there was enough, laid it by: Nay, quoth the Doctor, let me see it cut out ere I go; for though you can play the knave abroad, I think you are honest at home, and at your work. God forbid else, quoth Godfrey, and that you shall find by me; for give me but twenty shillings from you, and I will save you forty in the making of your Gown: that I will, said the Doctor, (who was miserable enough) with all mine heart; with that he gave

him two old *Harry* Angels out of his Velvet Pouch: which *Gusfre* having put into his pocket, the Doctor desired him to tell him how he would save him forty shillings: marry will I (quoth *Gusfre*) in good faith Sir, let some other Tailor in any case make it; for if I take it in hand, I shall utterly spoil it, for I never in all my life, made any of this fashion. I report this for the credit of honest Tailors, who will ever tell their friends the truth.

Of Recreations.

OF Recreations, some are more expensive than others, as requiring more addresse and charge: as Tiltings, Maïques, Playes, and the like; which are proper to Princes Courts: but I speak of those, which are proper to private men; for such is our nature, that we cannot stand long bent, but we must have our relaxations, as well of mind as body; for of Recreations, some are proper to the mind and speculation, as reading of delightful and pleasant Books, the knowledge of the Mathematical, and other contemplative Sciences, which are the more pleasing and excellent; by how much the pleasure of the Mind excelleth that of the Body; others belong to the body, as walking, riding upon pleasure, shooting, hunting, hawking, bowling, ringings, *Paill Maill*, or *Pell Mell*, and the like, which are Recreations without doors: Others there are within doors; as Chess, Tables, Cards, Dice, Billiards, *Gioco d'oca*, and the like: but the truth is, the most pleasing of all is, Riding with a good Horse and a good Companion, in the Spring or Summer-season, into the Countrey, when blossoms are on the Trees, flowers in the Fields, Corn and Fruit are ripe; in Autumh, what sweet and goodly prospects, shall you have on both sides of you upon the way, delicate green Fields, low Meadows, diversity of Crystal streams, Woody Hills, Parks with Deer, Hedg-rows, Orchards, Fruit-trees, Churches, Villages, the Houses of Gentlemen, and Husbâmen, several Habits and Faces, variety of Country Labours and Exercises: And if you happen (as often it falleth out) to converse with Country men of the place, you shall find them for the most part understanding enough to give you satisfaction, and sometimes Country Maids, and Market Wenches, will give as unhappy answers, as they be asked knavish and uncivil questions;

That Recreation
which is most
pleasant.

questions; others there be, who out of their rustical simplicity, will afford you matter of mirth, if you stay to talk with them. I remember, riding once by Horn-Castle, near to *Stokefold* in *Lincoln* shire, in the heat of Summer, I met with a Swine-herd, keeping his Hoggs upon a Fallow field. My friend (quoth I) you keep here a company of unruly Cartel: I poor souls, they are indeed (quoth he). I believe, said I, they have a Language among themselves, and can understand one another: I, as well as you and I. Were they ever taught? Alas, poor things, they know not one letter of the book, I teach them all they have: Why, what saith that great Hog with red spots (quoth I) that lies under another, in his grunting Language; marry he bids him that sleeps so heavy upon him to lye further off. But to our purpose; the most ordinary Recreations of the Countrey are Foot-ball, Skales, or Nine pins, Shooting at Butts, Quaits, Bowling, running at the Base, Stoolball, leaping and the like; whereof some are too violent, and dangerous: the safest Recreations are within doors (but not in regard of cost and expence) for thousands sometimes are lost at Ordinaries, and Dicing houses: yes, I have known goodly Lordships to have been lost at a cast, and for the sport of one night, some have made themselves beggars all their lives after.

Recreation is so called à *Recreando*, that is, (by a Metaphor) from creating a Man anew; by putting Life, Spirit, and Delight into him, after the powers of his mind and body have been decayed, and weakned with over-much contemplation, study, and labour,, and therefore to be used only to that end. Some go for Recreations, which trouble and amuse the mind, as much, or more than the hardest study: as Chess, which King *James* call-eth therefore, *Over-Philosophical* a folly: and indeed, such Recreations are said to be used, that leave no sting of Repentance for sin committed by them, or grief and sorrow for loss of money and time, many dayes after: I could instance many of that nature: but I will only give some general Rules to be observed in some of them.

If you have a mind to Recreate your self by play, never adventure but a third part of that Money you have: let those you play withal, be of your acquaintance, and not strangers, if you may avoid it.

Never miss time your self, by sitting long at play, as some will do

In English do-
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Excellent Rules
for Recreation.

do, three or four days and nights together, and so make your self unfit for any business in many dayes after.

Never play until you be constrained to borrow, or pawn any thing of your own; which becometh a base Groom better than a Gentleman.

Avoid quarrelling, blasphemous swearing, and in a word never play for more than you are willing to lose; that you may find your self after your pastime, not the worse, but the better, which is the end of all Recreations.

There are some, I know, so base and penurious, who for fear of losing a penny, will never play at any thing; yet rather than they should want their Recreation, I would wish them to venture at Span-counter, and Dast-point with School-boys, upon their ordinary play-dayes, in a Market-place, or Church-porch.

Gaming is a Wuchery, nourished by Idleness and Sloth, seldom left if delighted in: The places of Gaming of the common sort, would make honest men ashamed, and loose their company, and custome of the worse sort: as commonly about the Evening they meet, called by several names, Hellors, Trapanners, Guilts, Pads, Biters, Prigs, Divers, as Listers, Eilers, Bulkers, Drappers, Famblers, Donners, Cressibiters, all Rooks, many fitted for Tyarn.

Kid-nappers, Vouchers, Millikens, Pymen, Decoys, Shuplisters, Famblers, the Devil prepares them for Tyarn, for that is the end of many of their desperate Rant. These are for the most part the Canting Language of the Newgate Birds, and many of them as very Thieves upon any opportunity: they'll have your Sword or Cloak, or Handkercher, Knife, Gloves; Sometimes so base, as to rip gold Lace, or twitch off Buttons, and often picking your Pocket: But if a Hellor throw with a dry fist at a sum of money, and nick you, 'tis theirs: If they lose, they owe you so much money: This begets many quarrels, & sometimes you must endure an affront, or engage a Duel, not only losing precious time, but your life also. Therefore, as you love your life or credit, avoid Gaming, except as aforesaid: For most men find, if they use Gaming but one year, not one in forty gaineth; for the Box devoureth all the profit.

Of such courses that men in want may take,
to live and get Money.

IF a man hath fallen into poverty or distress, either by death of Friends, some accident or other by Sea or Land, sickness, or the

the like: let him not despair: for, *Pauupertas non est vitium*: and since the Common-wealth is like unto an humane body, consisting of many members, so useful each to either, as one cannot subsist without the other: as a Prince his Council; and Statesmen are, as the Head; the Arms, are men of Arms; the Back, the Commonalty; Hands and Feet, are Countrey and Mechanique Trades, &c. So God hath ordained, that all men should have need one of another, that none might live idly, or want employment; wherefore idleness, as the bane of a Commonwealth, hath a curse attending upon it, it should be clothed with rags, it should beg its bread, &c. (a) I remember I have read in an *Italian History*, of one so idle, that he was faine to have one help him to stir his Chaps, when he should eat his meat. Now if you would ask me, What course he should take, or what he should do, that wanteth money, let him first bethink himself, to what profession or Trade of life he hath been formerly brought up; if to none, to what his Genius or Natural disposition stands most affected unto: if he hath a mind to travel, he shall find entertainment in the *Netherland*, who are the best pay-masters, except the Emperour of *Russia* and the *Venicians*, (I mean, for the most means) in *Europe*. If you list not to follow the Wars, you may find entertainment among our new Plantations in *America*, as *New England*, *Virginia*, the *Barbada's*, *Saint Christophers*, and the rest: where, with a great deal of delight, you may have variety of honest employment, as Fishing with the Net or Hook, Planting, Gardening, and the like; which beside your maintenance, you shall find it a great content to your Conscience, to be in action, which God commands us all to be: if you have been ever in Grammar-school, you may every where find Children to teach, so many, no doubt, as will keep you from starving, and it may be in a Gentlemans house; or if you get entertainment of any who followeth the Law, or practiseth Physick, you may with diligence and pacifise prove a Clerk to himself or some Justice of the peace: by the other you may get the knowledge and nature of Herbs, and all Foreign Druggs from his Apothecary, and perhaps many good Receipts for Agues, Wounds, and the like; I have known many this way to have proved in a Countrey Town tolerable Physicians, and have grown rich. If being born a Gentleman, you scorn (as our Gentlemen do) to do any of these, you may get to be a Gentleman-Usher to some Lady or

The times in no
age was so hard
as in this In-
dustry and In-
dustry a live-
lyhood the Sould-
ier may live by
the exercise of
his sword, as
the Scholar by
the exercise of
his pen, and not
pretend unto
that which he
understandeth
not.
There is no com-
ment to the
want of money
it puts a man
upon unlawful
and forbidden
actions, as like
the straggler, it
often stealeth
him an inch be-
yond his length.

other: they are not a few that have thrived passing well this way; and in a word, rather than be in miserable and pitiless want, let a man undertake any vocation and labour, alwayes remembering that Homely (but true) distich of old Tassers, *Think no labour slavery, That brings in penny sawry.*

And as a necessary Rule hereto co-incident, let every man endeavour by a diligent, diligence to get a friend, and when he hath found him (neither are they so easily found in these days) with all care to keep him, and to use him as one would do a Christal or Venice Glass, to take him up softly, and use him tenderly; or as you would a sword of excellent temper and mettall, not to hack every gate, or cut every thple and post therewith, but to keep him to defend you in your extremest danger. False and seeming friends are infinite, and such be our ordinary acquaintance, with the complement of, Glad to see you well, how have you done this long time, &c. and with these we meet every day. In a word, for a conclusion, let every one be careful to get and keep money, know the worth of a penny; *There is no companion like the penny: do a good Husband, and thou wilt soon get a penny to spend, a penny to lend, and a penny for thy friend;* and since we are born, we must live. *Visions now,* let us live as well, as merrily as we can in these hardest times; and say every one of us, as Sir Roger Williams, that brave Souldier said to Queen Elizabeth, when he wanted pay for himself and his Souldiers, *Madam, I tell you true, we will be without money for no mans pleasure.*

This little Book of the worth of a Penny, was newly Re-printed a little before the last great Plague, and the Impression from being sold, and that friend of Mr. Peachams that Published it, did prepare and fit this said Book, with some more additions, among which was some memorable observations of the yearly Bills of Mortality, but being ready for to Print, the dreadful Fire falling upon the place, consumed that little Book, with those new additions; but with them many other Manuscripts of greater worth, notwithstanding this great loss, the said publisher could not at present publish his Collection of the yearly Bills of Mortality, yet he published the said book anew again by the 17th of May 1667. which said last Impression being all sold, the said publisher having gained those yearly Bills of Mortality, with some Motives against the fear of Death,

and

and of the Danger of not being well prepared, with some Observations of this present bad Age, hath now again reprinted it.

This Table or Catalogue is chiefly to put thee in mind of Gods great Judgments, God daily and hourly inflicts upon mankind: And likewise to shew how many Diseases, Man by his exorbitancies and debauchery draweth upon his own head: And for the present Age, although the complaints of every Age were always, the present time the worst, yet all wise men do confess, that some times exceed others in evil. Gods Judgments have shewed his mind: Let every man take his own heart to task, and at once be his own Accuser, and Judge, to condemn his private Errors, and punish them with Death. Talking and censuring are delays dangerous: we are not so ignorant but to believe we are daily dying, having no certainty of an hour: we have heard of so many thousand Generations passed, we have seen so many hundreds dye within our knowledge, that it is strange any man should presume of any time: We receive life upon the terms of re-delivery, think there is but one common road to all flesh, there is no by-paths of farther or nearer way, no not for Princes. Even company it self abateth miseries, and the commonness of an evil maketh it less fearful: necessity maketh some things easie. What worlds of men are gone before us? Yea, how many thousands out of one field? How many Crowns and Scepters lie piled up at the Gates of Death, which the owners have left there, as spoils to the Conqueror? Have we been at so many Graves, and so often seen our selves dye in our friends, and do we so fear, when our turn cometh? Let him fear Death that knows him as a Pursuivant from Hell, whose conscience accuses him of a life wilfully filthy? Therefore labour to look death in the face, and shake him by the hand with a good conscience: then if thou shouldst be put to the cruellest manner of Death, as many Martyrs have freely undergone, it would not be terrible.

Daily meditate and think of Death, the serious and frequent thoughts of Death will prevent many a sin; it will arm us against many temptations; it will secure us from many afflictions, and doing on the World: it will make us do much in a little time; it will make Death easie when it comes. Then you shall find what I commend to you in the end of this little Book, that would make you happy in living, and happy in dying, viz. A good conscience in a healthful Body, and a competent Estate.

*General Bills of Diseases and of the
Plagues from 1642. to 1669.*

Years	Total	Plague	Aged	Sud- denly	Con- sum- ption	Freacu- Pox.	Uriping in the Guts.
1642	12156	1026	628	01	2374	18	
1643	13202	995	718	39	2651	15	
1644	10933	1422	678	29	2810	17	
1645	11479	1871	600	36	2357	20	
1646	13532	2436	743	49	2233	14	
1647	14059	3597	916	18	243	10	
1648	9894	611	835	74	2200	10	
1649	10566	67	889	64	2388	18	
1650	8764	13	696	74	1988	29	
1651	1087	23	780	106	2302	15	0070
1652	12569	16	834	121	2410	18	0110
1653	10087	6	864	118	2286	21	0032
1654	13247	16	974	84	2868	20	0121
1655	11357	9	743	92	2606	29	0087
1656	13921	6	892	102	3184	23	0313
1657	12434	4	869	123	2757	25	0446
1658	14993	14	1176	138	3610	33	0313
1659	14756	36	909	91	2982	31	0133
1660	15118	14	1095	67	3414	31	0402
1661	19771	20	302	108	3788	41	1061
1662	16534	22	1223	86	3485	44	0835
1663	15356	9	1171	59	3260	72	0866
1664	18297	6	1154	95	3646	86	1146
1665	97306	68596	1345	116	4308	80	1282
1666	12738	1998	611	57	2592	49	0676
1667	15842	35	952	11	3087	65	1108
1668	17278	14	863	48	2858	39	1419

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FINIS.

